

A
REPORT
OF THE
COMMITTEE
OF THE
Lower House of Convocation,

Appointed to draw up a
REPRESENTATION

To be laid before the
ARCH-BISHOP and BISHOPS of the Province of Canterbury;

CONCERNING
Several Dangerous POSITIONS and DOCTRINES,
contained in the Bilhop of BANGOR's *Preservative*,
and his *Sermon* preach'd March 31, 1717.

*Read in the LOWER-HOUSE, May 10, 1717. and
VOTED, Nemine Contradicente, to be Receiv'd
and Entred upon the Books of the said House.*

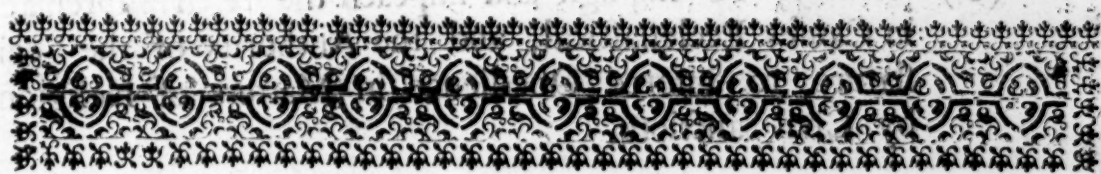
Publish'd from the Original REPORT.

The Second Edition.

L O N D O N :

Printed for JOHN MORPHEW, near Stationers Hall,
MDCCXVII. Price Six Pence.

Price 2s 6d net.



To His GRACE the
 Lord Arch-Bishop of *Canterbury*;

And to the LORDS the
 BISHOPS of the Province of CANTERBURY,
 In CONVOCATION Assembled;

This REPRESENTATION from the CLERGY of
 the Lower House of CONVOCATION,

HUMBLY SHEWETH,

THAT, with much Grief of Heart, We have observ'd,
 what, in all dutiful Manner, We now Represent to Your
 Grace and Your Lordships, That the Right Reverend the
 Lord Bishop of *Bangor*, hath given great and grievous Offence, by
 certain Doctrines and Positions by him lately published; partly
 in a Sermon, Intituled, *The Nature of the Kingdom or Church of*
 CHRIST: And partly in a Book, Intituled, *A Preservative*
against the Principles and Practices of the Non-jurors both in Church
and State.

The Tendency of the Doctrines and Positions contain'd in the
 said Sermon and Book, is conceiv'd to be,

- (1.) *First*, To subvert all Government and Discipline in the
 Church of CHRIST, and to reduce His Kingdom to a
 State of *Anarchy and Confusion.*

B

(2.) *Secondly*,

- (2.) *Secondly*, To impugn and impeach the regal Supremacy in Causes Ecclesiastical, and the Authority of the Legislature, to enforce Obedience in Matters of Religion, by Civil Sanctions.

The Passages in the Sermon and Book aforesaid, which are conceiv'd to carry the evil Tendency express'd under the first Article, are, principally, these that follow :

S E R M O N, At Page 11. *Octavo Edit.*

His Lordship affirms — “ As the Church of *Christ* is the Kingdom of *Christ*, He Himself is King : And in this it is implied, That He is Himself the sole Law-giver to His Subjects, and Himself the sole Judge of their Behaviour, in the Affairs of Conscience and eternal Salvation : And, in this Sense therefore, His Kingdom is not of this World ; That He hath, in those Points, left behind Him no visible humane Authority, no Vicegerents, who can be said, properly, to supply His Place ; no Interpreters upon whom His Subjects are absolutely to depend ; no Judges over the Consciences or Religion of His People”. This Passage seems to deny all Authority to the Church, and, under Pretence of exalting the Kingdom of *Christ*, to leave it without any visible humane Authority to judge, censure, or punish Offenders, in the Affairs of Conscience and eternal Salvation.

Which will be confirm'd by the Passage next to be produced, Page 15, 16. — “ If therefore the Church of *Christ* be the Kingdom of *Christ* ; it is essential to it, That *Christ* himself be the sole Law-giver, and sole Judge of His Subjects, in all Points relating to the Favour or Displeasure of Almighty GOD ; and, That all His Subjects, in what Station soever they may be, are equally Subjects to Him ; and that no One of them, any more than another, hath Authority either to make new Laws for *Christ*'s Subjects, or to impose a Sense upon the old Ones, which is the same Thing ; or to judge, censure, or punish the Servants of another Master, in Matters relating purely to Conscience, or Salvation. If any Person hath any other Notion, either through a long Use of Words with inconsistent Meanings, or through a Negligence of Thought ; let him but ask himself, Whether the Church of *Christ*, be the Kingdom of *Christ* or not :
“ And

And, if it be, Whether this Notion of it doth not absolutely
 “ exclude all other Legislators and Judges, in Matters relating to
 “ Conscience, or the Favour of God ; Or, Whether it can be
 “ His Kingdom, if any mortal Men have such a Power of Legisla-
 “ tion and Judgment in it ”.

To the same Sense he speaks, *Page 25.* — “ No one of His
 “ Subjects is Law-giver and Judge over others of them, in Mat-
 “ ters relating to Salvation, but He alone ”.

If the Doctrine contain'd in these Passages be admitted, there
 neither is, nor hath been, since our Saviour's Time, any Authority
 in the Christian Church, in Matters relating to Conscience and Sal-
 vation ; not even in the Apostles themselves : But all Acts of Go-
 vernment in such Cases, have been an Invasion of *Christ's* Autho-
 rity, and an Usurpation upon His Kingdom.

To which Effect his Lordship further expresses himself, *Page 14.*
 “ When they (*i. e.* any Men on Earth) make any of their own
 “ Declarations or Decisions, to concern and affect the State of
 “ *Christ's* Subjects, with regard to the Favour of God : This is so
 “ far the taking *Christ's* Kingdom out of His Hands, and placing
 “ it in their own. Nor is this Matter at all made better, by their
 “ declaring themselves to be Vicegerents, or Law-makers, or
 “ Judges under *Christ*, in order to carry on the Ends of His
 “ Kingdom ”.

Which Words are not restrain'd to such Decisions, as are incon-
 sistent with the Doctrines of the Gospel ; as appears, not only from
 the general Manner in which he hath express'd himself, but from
 his direct Words, *Page 15.* “ And whether they happen to agree
 “ with him, or to differ from him, as long as they are the Law-
 “ givers, and Judges without any interposition from *Christ*, either
 “ to guide or correct their Decisions, they are Kings of this King-
 “ dom, and not *Christ Jesus* ” —

Whether these Passages exclude the sacred Writers, as well as
 others, from making Decisions, and interpreting the Laws of
Christ, Your Lordships will judge by a Passage, *Page 12.* — “ Nay,
 “ whoever hath an absolute Authority to interpret any written, or
 “ spoken Laws, it is He who is truly the Law-giver, to all Intents
 “ and Purposes, and not the Person, who first wrote or spoke
 “ them ”. When a Distinction is made between the Interpreters
 of the *written* and *spoken* Law, the sacred Writers *only* can be
 meant by the Latter : Others have had the *written* Law ; They only,

of all Interpreters, heard it spoke by *Chr. St.* And his Lordship has left us only this Choice, either to deny their Authority to interpret the Laws of *Christ*, or to charge them with setting up for themselves, in opposition to their Master.

These Doctrines naturally tend, to breed, in the Minds of the People, a Disregard to those who are appointed to rule over them : Whether his Lordship had this View, the following Passages will declare, *Page 25.* — “ The Church of *Christ*, is the Number of
 “ Persons, who are sincerely, and willingly, Subjects to Him, as
 “ Law-giver and Judge, in all Matters truly relating to Conscience,
 “ or eternal Salvation. And the more close and immediate this
 “ regard to him is, the more certainly, and the more evidently
 “ true it is, that they are of His Kingdom.” — And *Page 31.* “ If
 “ *Christ* be our King, let us shew our selves Subjects to Him
 “ alone, in the great Affair of Conscience and eternal Salvation :
 “ And, without *Fear of Man's Judgment*, live and act, as be-
 “ comes those, who wait for the Appearance of an all-knowing
 “ and impartial Judge ; even that King, whose *Kingdom is not of*
 “ *this World*”.

To these Doctrines his Lordship's Description of a Church doth well agree : He asserts, *Page 27.* — “ That it is the Number of
 “ Men, whether small or great, whether dispersed or united, who
 “ truly and sincerely are Subjects to *Jesus Christ* alone, as their
 “ Law-giver and Judge, in Matters relating to the Favour of GOD,
 “ and their eternal Salvation”. And *Page 24.* “ The grossest
 “ Mistakes in Judgment, about the Nature of *Christ's* Kingdom, or
 “ Church, have arisen from hence, that Men have argued from
 “ other visible Societies and other visible Kingdoms of this World,
 “ to what ought to be visible, and sensible in his Kingdom”. And
Page 25. “ We must not frame our Ideas from the Kingdoms of
 “ this World, of what ought to be, in a visible and sensible Man-
 “ ner in His Kingdom”

Against such Arguings from visible Societies, and earthly King-
 doms, his Lordship saith, our Saviour hath *positively warned* us,
Page 25. and yet the Scripture-Representations of the Church, do
 plainly express its resemblance to other Societies, in many respects.
 And we presume, his Lordship could not be ignorant of the 19th
 Article of our Church Intituled, *Of the Church.* viz. **The visi-
 ble Church of Christ is a Congregation of faithful Men,
 in the which the pure Word of God is preached, and the**
 Sa-

Sacraments be duly administred, according to Christ's Ordinance, in all Things that of Necessity are requisite to the same. Tho', in disparagement of this Article, by himself solemnly and often acknowledged, he asserts *Page 10.* —

“ That the Notion of the Church hath been so diversify'd, by the
 “ various Alterations it hath undergone, that it is almost impossi-
 “ ble, so much as to number up the many inconsistent Images, that
 “ have come, by daily Additions, to be united together in it.

We wish, that in his Lordship's Account, no Images, necessary to form a just and true Notion of the Church, had been left out; He omits even to mention the Preaching the Word, or Administring the Sacraments: One of which, in the Words of the 27th Article of our Church, **is a Sign of Regeneration, or new Birth, whereby, as by an Instrument, they that receive Baptism rightly, are grafted into the Church.** We could wish also, that his Lordship, whilst he was writing on the Subject of the Power of the Church, had remember'd his solemn Profession, made at his Consecration, in which he promised “ by
 “ the Help of God, to *correct and punish*, according to such Au-
 “ thority as he hath by GOD's Word, and as should be commit-
 “ ted to him by the Ordinance of this Realm, such as be unquiet,
 “ disobedient and criminous, in his Diocess.”

Your Grace and Your Lordships have seen the Tendency of the Doctrines, in the *Sermon*, to throw all Ecclesiastical Authority out of the Church. We now proceed to shew that the Doctrines, before delivered in the *Preservative*, &c. have the same Tendency.

Where, not to trouble Your Lordships with the Contempt thrown on a Regular Succession of the Ministry, and of Your own Order in particular, for which his Lordship has found no better Words, than *Trifles, Niceties, Dreams, Inventions of Men*, &c. we observe, That as, in the *Sermon*, all Rulers and Judges in the visible Church are laid aside; so, in the *Book*, all Church-Communion is render'd unnecessary, in order to intitle Men to the Favour of GOD; and every Man is referr'd, in these Cases, to his private Judgment, as that which will justify even the worst Choice he can make.

Which strange Opinion his Lordship grounds on what he calls a *Demonstration in the strictest Sense of the Word*, in Paragraph. *Page 89, 90.* — Which is, indeed, nothing but the common and known Case of an erroneous Conscience, which was never, 'till

now, allow'd wholly to *justify* Men in their Errors, or in throwing off all the Authority of lawful Governours; for this is putting all Communions on an equal Foot, without regard to any intrinsic Goodness, or whether they be Right or Wrong; and making every Man, how illiterate and ignorant soever, his own sole Judge and Director on Earth, in the Affair of Religion.

The Use his Lordship intends from this Doctrine, is express'd, Page 90. " Every One may find it in his own Conduct to be true, " That his Title to GOD's Favour, cannot depend upon his actual " being, or continuing in any particular Method, but upon his " real Sincerity in the Conduct of his Conscience, and of his own " Actions under it ". And Page 91. is laid down this general Proposition, " The Favour of GOD follows Sincerity, consider'd as " such; and consequently, equally follows every equal Degree " of Sincerity.

If Sincerity as such [*i. e.* meer Sincerity] exclusive of the Truth or Falshood of the Doctrine, or Opinion, be alone sufficient for Salvation, or to intitle a Man to the Favour of GOD; if no one Method of Religion be, in itself, preferable to another; the Conclusion must be, that all Methods are alike, in respect to Salvation, or the Favour of GOD.

His Lordship has applied this Principle himself, in a Point of the tenderest Concern to the whole Reformation; and in Virtue of it, has left no Difference between the *Popish* and our reformed Church, but what is founded in personal Perswasion only, and not in the Truth of the Doctrines, or in the Excellency of one Communion above the other. The Place we refer to, is at Page 85. " What is it that *justify'd the Protestants*—in setting up their own " Bishops? Was it, That the *Popish* Doctrines and Worship were " actually corrupt, or that the Protestants were perswaded in their " own Consciences, that they were so? The Latter without doubt: " As appears from this *Demonstration*; Take away from them this " Perswasion, they are so far from being justify'd, that they are " condemn'd for their departure; give them this Perswasion again, " they are condemn'd if they do not separate: Or, in another " Manner, suppose a Papist not perswaded of that Corruption to " separate, he is, for the Want of that *Perswasion alone*, condemn'd: Suppose a Protestant, or one thoroughly perswaded of " that Corruption, to separate, and he is justify'd in so doing; " or not to separate, and he is condemn'd ". From this pretend-

ed

ed Demonstration his Lordship infers, " If this were duly and impartially consider'd, it would be impossible for Men, to unchristian, unchurch, or declare, out of G O D's Favour, any of their *Fellow-Creatures*, upon any lesser, or indeed any other Consideration, than that of a wicked Dishonesty and Insincerity ; of which, in these Cases, G O D alone is Judge".

If it be true, that there is but one Consideration, *viz.* That of wicked Dishonesty and Insincerity, which will justify unchristianing, unchurching, or declaring out of G O D's Favour ; and of that one Consideration, in these Cases, G O D alone is Judge, there is evidently an End of all Church-Authority, to oblige any to external Communion, and of all Power, that one Man, in what Station soever, can have over another, in Matters of Religion. And this will shew, what his Lordship's true Meaning is, under the many Colours and Disguises he makes use of, when he speaks of Excommunication ; and that he does not write more against the *Abuse*, than the *Use* of it. Your Lordships will judge from hence, what View he has in pronouncing, at Page 101. " humane Benedictions, humane Absolutions, humane Denunciations, humane Excommunications, have nothing to do with the Favour or Anger of G O D : And in treating them as *humane Engines*, permitted to Work for a Time (like other Evils) by Providence, Page 101. as meer *Outcries of humane Terror*, Page 99. as the *Terrors of Men*, and *vain Words*, Page 98.

How his Lordship can, consistently with these Opinions, make good his solemn Promise, made at his Consecration, " To be ready with all faithful Diligence, to banish and drive away all erroneous and strange Doctrines, contrary to G O D's Word, and both privately and openly, to call upon and encourage others to do the same : " And how he can exercise the high Office intrusted to him in the Church ; or convey holy Orders to others, are Difficulties which himself only can resolve : And we humbly hope Your Grace and Your Lordships will think it proper to call for the Explication.

(2.) *In Maintenance of the Second Article, we offer
Your Lordships the following Particulars :*

THAT, whereas his Majesty is, and by the Statutes of this Realm is declared to be, supream Head of the Church, and it is by the Statute 1 *Elizabethæ*, Cap. 1. Enacted, “ That such Jurisdictions, Privileges, Superiorities and Preheminences, Spiritual and Ecclesiastical, as by any Spiritual and Ecclesiastical Power or Authority, hath heretofore been, or may lawfully be exercised, or used, for the Visitation of the Ecclesiastical State and Persons, and for Reformation, Order and Correction of the same, and of all manner of Errors, Heresies, Schisms, Abuses, Offences, Contempts and Enormities, shall for ever, by Authority of this present Parliament, be united and annex’d to the Imperial Crown of this Realm.” In Consequence of which, the Kings and Queens of this Realm have frequently issued forth their Proclamations, Injunctions and Directions in Matters of Religion; and particularly his Majesty, that now is, did issue his Directions, for preserving of Unity in the Church and the Purity of the Christian Faith, concerning the Holy Trinity; bearing Date December 11, 1714. *Georgii primo*;

Yet his Lordship, in Contradiction to this, affirms Page 14. *Sermon*; — “ If any Men upon Earth have a Right to add to the Sanctions of his (i. e. *Christ’s*) Laws; that is, to increase the Number, or alter the Nature, of the Rewards and Punishments of his Subjects, in Matters of Conscience or Salvation: They are so far Kings in his stead; and reign in their own Kingdom, and not in his.” And to the same Purpose Page 18. “ The Sanctions of *Christ’s* Law are Rewards and Punishments. But of what sort? Not the Rewards of this World, not the Offices or Glories of this State; not the Pains of Prisons, Banishments, Fines, or any lesser and more moderate Penalties; nay not the much lesser negative Discouragements, that belong to humane Society. He was far from thinking, that these could be the Instruments of such a Perswasion, as he thought acceptable to God.”

And whereas the Scripture, and our own Liturgy from thence, has taught us to pray for Kings, and all that are put in Authority under them, that they may minister Justice, *to the Punishment of Wickedness*

ness and Vice, and to the Maintenance of true Religion and Vertue; His Lordship asserts, *Page 20. Sermon.* “ As soon as ever you hear of
 “ any of the *Engines* of this World, whether of the greater or the
 “ lesser Sort, you must immediately think, that then and so far, the
 “ Kingdom of this World takes Place. For if the very *Essence*
 “ of God’s Worship be Spirit and Truth, if Religion be Vertue
 “ and Charity, under the Belief of a supream Governor and Judge;
 “ if true real Faith cannot be the Effect of Force, and if there
 “ can be no Reward where there is no willing Choice: Then in
 “ all, or any of these Cases, to apply Force or Flattery, worldly
 “ Pleasure or Pain, is to act contrary to the Interests of true Reli-
 “ gion, as it is plainly opposite to the Maxims upon which *Christ*
 “ founded his Kingdom; who chose the Motives which are not of
 “ this World, to support a Kingdom which is not of this World

The two first Cases, here mentioned, relate to what is essential in the Worship of God, and Religion; yet he declares, That to encourage Religion by Temporal Rewards, is to act contrary to the Interest of true Religion, as it is opposite to the Maxims on which *Christ* founded his Kingdom. This is to set the Worship of God and the Neglect of it, Religion and Irreligion, on an equal Foot in this World: As if because they shall hereafter be distinguished by Rewards and Punishments, by the great Judge, therefore the Magistrate were excluded from interposing with Rewards and Punishments to distinguish them here, and tied up from expressing any Concern for *His Honour*, by whom and under whom he beareth Rule.

This his Lordship further supports, *Page 22.* — “ And therefore,
 “ when you see our Lord, in his Methods, so far removed from
 “ those of many of his Disciples; when you read nothing in his
 “ Doctrine about his own Kingdom, of taking in the Concerns of
 “ this World, and mixing them with those of Eternity; no Com-
 “ mands, that the Frowns and Discouragements of this present
 “ State should in any Case attend upon Conscience and Religion; —
 “ no calling upon the *Secular Arm*, when-ever the Magistrate
 “ should become Christian, to enforce his Doctrines, or to back his
 “ Spiritual Authority; but on the contrary, as plain a Declaration
 “ as a few Words can make, that *his Kingdom is not of this World*:
 “ I say, when you see this, from the whole Tenor of the Gospel,
 “ so vastly opposite to many who take his Name into their Mouths,
 “ the Question with you ought to be, whether he did not know

“ the Nature of his own Kingdom or Church, better than any
 “ since his Time? Whether you can suppose, he left any such
 “ Matters to be *decided against himself*, and his own express Pro-
 “ fessions?” Where your Lordships will observe, that all Laws
 for the Encouragement of Religion, or Discouragement of Irreligion,
 are reckon’d to be Decisions against *Christ*.

The Passages produced under this Head, are as destructive
 of the Legislative Power, as of the Regal Supremacy: But
 the Acts for *Uniformity of publick Prayer*, and the Articles for
Stablisbing of Consent touching true Religion, which, in the last
 of the said Acts, are enjoyned to be Subscribed, by several De-
 grees of Persons Ecclesiastical, being the main Fence and Secu-
 rity of the Established Church of *England*, They seem to be
 singled out by his Lordship, to be render’d odious. The Pas-
 sage We refer to is to be found, *Page 27, 28, 29. Sermon*. “ There
 “ are some professed Christians, who contend openly for such
 “ an Authority, as indispenfably obliges all around them to
 “ *Unity of Profession*; That is, to Profess even what they
 “ do not, what they cannot believe to be true. This sounds
 “ so grossly, that Others, who think they Act a glorious Part
 “ in oppoling such an Enormity, are very willing, for their
 “ own Sakes, to retain such an Authority, as shall oblige
 “ Men, whatever they themselves think, tho’ not to Profess
 “ what they do not believe, yet to forbear the Profession and
 “ Publication of what they do believe, let them believe it of ne-
 “ ver so great Importance. Both these Pretensions are founded
 “ upon the mistaken Notion of the *Peace*, as well as the *Autho-*
 “ *rity* of the Kingdom, that is the Church of Christ. Which of
 “ them is the most insupportable to an Honest and a Christian
 “ Mind, I am not able to say: because they both equally found
 “ the Authority of the Church of Christ upon the Ruins of
 “ Sincerity and Common Honesty; and mistake Stupidity and
 “ Sleep for Peace; because they would both equally have pre-
 “ vented all Reformation, where it hath been, and will for
 “ ever prevent it, where it is not already; and in a Word, be-
 “ cause both equally divest *Jesus Christ* of his Empire in his
 “ own Kingdom; Set the Obedience of his Subjects loose
 “ from Himself, and Teach them to prostitute their Consci-
 “ ences at the Feet of Others, who have no Right, in such a
 “ manner, to Trample upon them.”

If your Lordships consider, by *what Authority* the Acts of Uniformity were Enacted, by *whom* the Articles were made, and by *whom* ratified and confirmed, You will discern who They are, that are said to *divest Jesus Christ of his Empire in his own Kingdom*, and stand Charged by his Lordship, in the indecent Language, of *Trampling* upon the Consciences of Others.

Your Lordships have now seen, under the *First Head*, That the Church hath no Governors, no Censures, no Authority over the Conduct of Men, in Matters of Conscience and Religion: You have seen, under the *Second Head*, That the Temporal Powers are excluded from any Right to Encourage true Religion, or to Discourage the contrary:

But, to do Justice to his Lordship's Scheme, and to set it before You in its full Light, We must observe, That he further asserts, that Christ Himself (the only Power not yet excluded) *never doth interpose* in the Direction of his Kingdom here. After observing, *Page 13, Serm.* That Temporal Law-givers do often interpose to interpret their own Laws, He adds— "But it is otherwise in Religion, or the Kingdom of Christ. He himself never interposeth, since his first Promulgation of his Law, either to convey Infallibility to such as pretend to handle it over again; Or to assert the true Interpretation of it, amidst the various and contradictory Opinions of Men about it." To the same purpose He speaks at *Page 15*, in a Passage before recited.

Since then there are, in the Church, no Governors left; in the State, none, who may intermeddle in the Affairs of Religion; and since *Jesus Christ* Himself never doth interpose; We leave it to Your Grace and Your Lordships to Judge, whether the Church and Kingdom of Christ be not reduced to a meer State of Anarchy and Confusion, in which every Man is left to do what is Right in his own Eyes.

And We beg leave to close these Observations in the Words of the Thirty Fourth Article of our Church, **Whosoever, through his private Judgment, willingly and purposely, doth openly break** (much more Teach and Encourage others to break) **the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be Ordained and Approved by Common Authority, ought to**

to be rebuked openly (that others may fear to do the like,) as one that offendeth against the Common Order of the Church, and hurteth the Authority of the Magistrate, and woundeth the Consciences of weak Brethren.

Having thus laid before Your Grace and Your Lordships the several Passages, upon which this Our humble Representation is Grounded, together with Our Observations on them; We must profess Our Selves to be equally surprized and concerned, that Doctrines of so evil a Tendency should be advanced by a Bishop of this Established Church, and that too in a Manner so very remarkable——That the Supremacy of the King should be openly impeached, in a Sermon delivered in the Royal Audience; And that the Constitution of the Church should be dangerously undermined, in a Book professedly written against the Principles and Practices of some who had departed from it.

But, so it hath happened, this Right Reverend Bishop, in his extream Opposition to certain unwarrantable Pretensions to extravagant degrees of Church-Power, seems to have been so far transported beyond his Temper and his Argument, as not only to condemn the Abuse, but even to deny the Use, and to destroy the being of those Powers, without which the Church, as a Society, cannot subsist, and by which Our National Constitution, next under Christ, is chiefly supported.

Under these Apprehensions, We could not but hold Ourselves obliged to represent Our own Sense, with that of Our Brethren of the Clergy, to Your Lordships, and to submit the whole to Your much weightier Judgment; Which we do, as with the most unfeigned Sorrow for the unhappy Occasion, and all-becoming deference to Our Superiors, so with the most sincere and disinterested Zeal, and with no other View in the World, but to give Check to the Propagation of these Erroneous Opinions; so destructive of all Government and Discipline in the Church, and so derogatory to the Regal Supremacy and Legislative Authority, as We presume may have been sufficiently evinced. Of which Our Honest and Loyal Intentions We doubt not, but Your Lordships in Your known Goodness will favourably apprise His Majesty, if it shall be thought

thought needful or expedient, in order to set this Matter, together with Our Proceedings thereupon, in a true and proper Light.

We are by no means insensible, that there are divers other Offensive Passages, in the Sermon and Book above-mentioned, which We for the present omit, as not falling so directly under the two Heads proposed: Nor are We ignorant, that several Offensive Books have of late Time been published by other Writers, whose Confidence doth loudly Call for the Animadversions of the Synod; to which also We shall be ready to contribute Our Endeavours. But We apprehended This to be a Case very Singular and Extraordinary, such as deserved a separate Consideration, That a Bishop of this Church should, in *his* Writings, make void, and set at naught those very Powers, with which He Himself is invested; and which, by Virtue of his Office, He is bound to Exercise: In Particular, as often as He confers Holy Orders, Institutes to any Ecclesiastical Benefice, or inflicts Spiritual Censures. Nor were We less apprehensive, that the Eminence of his Lordship's Station and Character, as it aggravates the Scandal, would also help to spread the ill Influence, both further and faster, under that Colour of Argument, with which he endeavours to cover these his pernicious Tenets.

If Your Grace and Your Lordships, after having maturely weighed the Premises, shall find just Cause for the Complaints, which have given Rise to this Representation, We rest assured, that, in Your Godly Zeal and Great Wisdom, You will not fail to enter upon some speedy and effectual Method, to Vindicate the Honour of God and Religion, that hath been so deeply wounded; To assert the Prerogative given to all Godly Princes in Holy Scriptures that hath been so manifestly invaded; and to re-settle those weak and wavering Minds, which may have been insnared or perplexed by any of the unsound Doctrines Taught and Published by this Right Reverend Bishop. Which Your Lordship's Pious Counsels and Endeavours will be attended with the united Prayers of Us, Our Brethren whom We represent, and of all Good Christian People.

F I N I S.

rch
tions

thought needed or expedient in order to let this Matter, to-
gether with Our Proceedings thereupon, in a true and proper
Light.

We are by no means insensible, that there are divers other
Offensive Passages, in the Sermon and Book above mentioned,
which We for the present omit, as not falling so directly under
the two Heads proposed; Nor are We ignorant, that several
Offensive Books have of late Time been published by other
Writers, whose Contents doth loudly Call for the Animad-
versions of the Synod; to which also We shall be ready to
contribute Our Endeavours. But We apprehended This to be
a Case very singular and Extraordinary, such as deserved a
separate Consideration, that a Bishop of this Church should
in his Writings, make void, and set at naught, those very Powers,
with which He himself is invested; and which, by Virtue of
his Office, He is bound to Exercise: In Particular, as often as
He comes Holy Orders, insinuates to any Ecclesiastical Person,
free, or in his Spiritual Confession, Not were We less appre-
hensive, that the Principles of the Lordship's State and Con-
sideration, as it agitates the Soul, would also help to spread
the ill Influence both further and faster, under that Colour of
Agreement, with which we and others to cover the same in-
tentional Terrors.

W. Your Grace and Your Lordships, after having naturally
welcomed the present Complaint, and the Complaint, which
which have given rise to this Representation, We rest assured,
that in Your Grace's and Your Lordships' Wisdom, You will not fail
to direct upon the present Occasion, to Vindicate
the Honour of God, and of His Church, that hath been so deeply
wounded; and to shew the necessity of giving to all Godly Persons
in Holy Scriptures that which is manifestly invaded; and
to restore the true and ancient Meaning, which may have
been intended or perverted by any of the unlearned Doctors
Teachers and Preachers, that shall be the present Bishop. Which
Your Lordships' most devout and Endeavours will be at-
tended with the good Service of the Our Brethren whom
We represent, and of all Good Christian People.